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THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS. VII

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AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

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STUDY VI

CHAPTER XI

A LATER AND MORE COMPLETE HISTORY OF JESUS AS POPULAR TEACHER
AND UNIVERSAL SAVIOR. THE GOSPEL ACCORDING TO LUKE

First day.—§ 63. *The author of the Third Gospel:* Philem., vs. 24; Col. 4:14 (cf. vs. 11); II Tim. 4:11; Luke 1:1-4. There are good reasons for believing that Luke, the physician and co-worker of Paul, was the author both of the gospel which bears his name and of the Book of Acts. The following evidence points to his authorship of the Third Gospel: (a) He is acquainted with Palestinian geography and with Jewish history, parties, customs, and thought as reflected in the gospel itself. (b) He is a zealous, liberal-minded Christian with Pauline tendencies. (c) Early church tradition mentions him frequently as the writer. (d) The use of many technical medical terms shows his medical training. Read the foregoing passages from Paul's letters.

Second day.—§ 64. *The preface to the Third Gospel; Luke's reasons for writing:* Luke 1:1-4. Read Luke's own statement concerning the literary and historical situation out of which this book arose (1:1-4). Give unusually careful thought to the various points here stated: (a) Many other narratives of Jesus' life were already in existence. (b) These narratives were based upon the direct statements of Jesus' personal companions. (c) None of these accounts fully meets the need of Luke's day, in his opinion. (d) Luke himself had not known Jesus, but had taken the testimony of those who had been with Jesus. (e) He had, however, carefully investigated the sources of his information before accepting them as reliable. (f) He wrote to help furnish Christians a more accurate knowledge of their Lord's life. Hitherto they had received oral training, or had gained their information from what Luke regarded as inadequate accounts of the Christ's deeds and words. Observe, in the following analysis, with what care our author has tried to locate Jesus' actions and teachings; and how, although he uses Mark

as one of his most reliable sources, he yet changes it frequently in the conviction that he is now producing the most complete and accurate gospel in existence.

ANALYSIS OF THE GOSPEL OF LUKE

- I. Preface (1:1-4).
- II. Birth, childhood, and youth of John the Baptist and of Jesus (1:5-2:52).
 1. The birth of John the Baptist promised (1:5-25).
 2. Annunciation of the birth of Jesus (1:26-38).
 3. Mary's visit to Elizabeth (1:39-56).
 4. Birth and youth of John (1:57-80).
 5. The birth of Jesus (2:1-7).
 6. The angels and the shepherds (2:8-20).
 7. The circumcision of Jesus (2:21).
 8. The presentation in the temple (2:22-39).
 9. Childhood and youth of Jesus in Nazareth (2:40-52).
- III. Preparation for Christ's public work (3:1-4:13).
 1. The early ministry of John the Baptist (3:1-20).
 2. The baptism of Jesus (3:21, 22).
 3. Genealogy of Jesus (3:23-38).
 4. The temptation of Jesus in the wilderness (4:1-13).
- IV. The Galilean ministry (4:14-9:50).
 1. Early events at Nazareth and Capernaum (4:14-44).
 - a) Beginning of the ministry in Galilee (4:14, 15).
 - b) The rejection at Nazareth (4:16-30).
 - c) A Sabbath at Capernaum (4:31-41).
 - d) Leaves Capernaum, and preaches in Galilee (4:42-44).
 2. From the call of the Four to the choosing of the Twelve (5:1-6:11).
 - a) Call of the Four (5:1-11).
 - b) A leper healed (5:12-16).
 - c) A paralytic healed (5:17-26).
 - d) The call of Levi and the feast in his house (5:27-32).
 - e) Question about fasting (5:33-39).
 - f) Plucking grain on the Sabbath (6:1-5).
 - g) A withered hand healed on the Sabbath^h (6:6-11).
 3. From the choosing of the Twelve to the sending of them out (6:12-8:56).
 - a) Choosing of the Twelve (6:12-16).
 - b) Sermon on the Mount (6:17-49).
 - c) The centurion's servant healed (7:1-10).
 - d) Widow's son at Nain (7:11-17).
 - e) Message from John the Baptist (7:18-35).
 - f) Jesus anointed in the house of Simon the Pharisee (7:36-50).
 - g) Tour in Galilee continued (8:1-3).
 - h) Teaching in parables (8:4-18).
 - i) Natural and spiritual kinsmen (8:19-21).
 - j) Stilling of the tempest (8:22-25).
 - k) The Gerasene demoniac (8:26-39).
 - l) The daughter of Jairus raised to life (8:40-56).

4. From the sending out of the Twelve to the departure from Galilee (9:1-50).
 - a) Sending out of the Twelve (9:1-9).
 - b) Feeding of the five thousand (9:10-17).
 - c) Peter's confession and Christ's prediction of his death and resurrection (9:18-27).
 - d) The transfiguration (9:28-36).
 - e) The demoniac boy (9:37-42).
 - f) Jesus again predicts his death and resurrection (9:43-45).
 - g) The ambition and jealousy of the disciples reproved (9:46-50).
- V. The journey to Jerusalem through Samaria (and Perea) (9:51-19:28).
 1. The final departure from Galilee (9:51-56).
 2. Answers to three disciples (9:57-62).
 3. Mission of the Seventy (10:1-24).
 4. Parable of the Good Samaritan (10:25-37).
 5. In the house of Martha and Mary (10:38-42).
 6. Teaching about prayer (11:1-13).
 7. Casting out demons (11:14-28).
 8. The sign of Jonah; the lamp of the body (11:29-36).
 9. Woes against the Pharisees uttered at a Pharisee's table (11:37-54).
 10. Warnings against hypocrisy and covetousness; injunctions to be watchful (chap. 12).
 11. The Galileans slain by Pilate: repentance enjoined (13:1-9).
 12. The woman healed on a Sabbath (13:10-21).
 13. Are there few that be saved? (13:22-30).
 14. Reply to the warning against Herod (13:31-35).
 15. Teachings at a Pharisee's table (14:1-24).
 16. On counting the cost (14:25-35).
 17. Three parables of grace (chap. 15).
 18. Two parables of warning (chap. 16).
 19. Concerning offenses, forgiveness, and faith (17:1-10).
 20. The ten lepers (17:11-19).
 21. The coming of the kingdom (17:20-37).
 22. The unjust judge (18:1-8).
 23. The Pharisee and the publican (18:9-14).
 24. Christ blessing little children (18:15-17).
 25. The rich young ruler (18:18-30).
 26. Jesus predicts his crucifixion (18:31-34).
 27. The blind man near Jericho (18:35-43).
 28. Visit to Zaccheus (19:1-10).
 29. The parable of the Minae (19:11-28).
- VI. Passion week (19:29-23:56).
 1. The triumphal entry (19:29-44).
 2. The cleansing of the temple (19:45, 46).
 3. Conflict with the Jewish leaders (19:47-20:47).
 4. Commendation of the widow's gift (21:1-4).
 5. Discourse concerning the destruction of Jerusalem (21:5-38).
 6. The plot of the Jews and the treachery of Judas (22:1-6).

7. The Last Supper (22:7-23).
8. Discourse to the disciples (22:24-38).
9. The agony in Gethsemane (22:39-46).
10. The arrest (22:47-54).
11. Peter's denials (22:55-62).
12. The trial—Jesus before the Jewish authorities (22:63-71).
13. The trial before Pilate (23:1-25).
14. The crucifixion and death (23:26-49).
15. The burial (23:50-56).
- VII. From the resurrection to the ascension (chap. 24).
 1. The empty tomb (24:1-12).
 2. The appearance to the Two on the road to Emmaus (24:13-35).
 3. The appearance to the Eleven at Jerusalem (24:36-49).
 4. The ascension (24:50-53).

Third day.—§ 65. *The birth, childhood, and youth of John the Baptist and of Jesus:* Luke 1:5—2:52. Luke has here made use of a special source, found in none of the other gospels; and judging from the many peculiar Hebrew phrases, so unlike Luke's usually smooth Greek, he has obtained it largely by translation from some Jewish-Christian (Aramaic) narrative. Notice with what tenderness and reserve our physician-author touches upon these most sacred experiences in the lives of two noble women, especially the happy meeting of Mary and Elizabeth and their long visit in the humble Judean home (read vss. 5-25, 26-38, and 39-56). Cf. Mary's psalm (vss. 46-55) with that of Hannah (I Sam. 2:1-10), composed under very similar circumstances. Note again with what pride Luke records the marvels connected with the birth of the great prophet John, 1:52-80.

Fourth day.—Read Luke's beautiful story of the entrance of the Christ into the world (2:1-39) and the one record that we have of his boyhood (2:40-52). What are the chief interests of Jesus and his most prominent characteristics as revealed in this story of his boyhood? Does Luke feel that all of the foreshadowings of these early days have been richly fulfilled in the public life of the Christ as it is known to him when he writes his gospel?

Fifth day.—§ 66. *Preparation for Christ's public work:* Luke 3:1—4:13. Refer to the analysis and read section by section. Notice that Luke finds himself able from other sources to expand Mark's meager story. How carefully he tries to locate the date of Jesus' work (vss. 1, 2a). What do vss. 5 and 6 suggest if Luke is writing for Gentiles primarily? In vss. 7-9 and 17 he has almost word for word the same account of John's preaching as we found in Matthew, showing the use of their common written source. Note, however, some new material which Luke adds in vss. 10-14, 15, 18. How does this strengthen your impression of John? How suddenly and briefly John's career ends in this gospel (vss. 19, 20)! Even in the baptismal account which follows John is quite forgotten (vss. 21, 22)! Has "the Mightier One" come, for Luke—the One who henceforth absorbs all attention?

Somewhere our author has found a special genealogy of Jesus, corresponding with that in Matthew only in a few names (vss. 23-38). Why does he trace Jesus' ancestral line back to Adam instead of simply from Abraham down (cf. Matt. 1:2)? Is it because he thought of Jesus in his relation to the whole race rather

than to the Jewish nation? Notice that he uses substantially the same account of the temptation of Jesus which Matthew employs.

Sixth day.—§ 67. *Early events of Jesus' ministry at Nazareth and Capernaum.* Luke 4:14-44. Opening his account of Jesus' Galilean ministry with words largely derived from Mark, but with added emphasis on Jesus' possession of the power of the Spirit, Luke passes at once to the rejection of Jesus by his own fellow-citizens (4:16-30), using here a fuller and richer narrative than that which Mark employs (cf. Mark 6:1-6 which occurs at a later point in the narrative). What characteristics of Jesus appear in this story of his rejection? Read also vss. 31-44, which are largely derived from Mark.

Seventh day.—§ 68. *From the call of the Four to the choosing of the Twelve.* Luke 5:1-6:11. Having found a more striking account of Jesus' call of the first four disciples than Mark has given (see Mark 1:16-20), Luke here substitutes it (read 5:1-11), as he had previously done in the case of the rejection at Nazareth. Read 5:12-6:11, an interesting revision of Mark's narratives, noting especially the following additions: (a) Luke 5:17b, how carefully the Jewish religious leaders are said to have watched Jesus; but how gloriously he revealed his power before their very eyes; (b) 5:26, the awe in which Jesus was held; (c) 5:29, how gratefully Levi (Matthew?) responded to Jesus' proof of friendship and trust; (d) 5:39, an editorial comment, either showing a lack of comprehension of Jesus' saying about the new spirit and power of the gospel, or explaining why so many did not receive the new truth by reference to their stubborn preference for traditional views.

Eighth day.—§ 69. *From the choosing of the Twelve to the sending of them out.* Luke 6:12-8:56. Notice that while Luke 6:12-16 has a parallel in Mark 3:12-19 and Luke 8:4-56 a parallel in Mark 3:31-5:24, Luke has inserted between these (in place of Mark 3:20-30) his 6:17-8:3 drawn from some other source, very likely the same from which Luke had already drawn his account of the rejection at Nazareth and the call of the four disciples. Read with care 6:17-49—a notable collection of sayings of Jesus, which agrees in main substance and in order with the "Sermon on the Mount" as given in the First Gospel, chaps. 5-7, but is much shorter and as evidently intended for gentile readers as the other is for the Jew. How do the "woes" of vss. 24-26 emphasize the blessings of the previous verses? State the principles of Jesus as set forth in this discourse, in your own words.

Ninth day.—Read 7:1-8:3. How did Jesus impress men of power, even strangers (7:1-10)? To what trouble does he go in order to help those in sorrow (vss. 11-17)? Why do you think John asks the question recorded in vs. 19, and just what does Jesus mean by his quotations from Isaiah (vs. 27; cf. Isa. 29:18, 19 and 61:1)? Does he refer to the new era of blessing which appears to have set in? What strong points does Jesus find in John (vss. 24-28a), and what is his final estimate of him? Does vs. 29b seem to you consistent with what Jesus has just said? Are these words perhaps the attempt of an editor to express his sense of the superiority of the gospel to anything which John had had a chance to experience? What does Jesus think of people who can see no good in so great a character as John (vss. 29-35)? Notice how in vss. 36-50 the characteristic of the people described in vs. 34 is illustrated. What marks of greatness in Jesus' character here manifested should have won these Pharisees?

Tenth day.—Read 8:4-56. Notice that, as mentioned above, all of these sections appear in Mark's Gospel in nearly the same order (Mark 3:31-5:43). Luke, however, has much softened Mark's story regarding the suspicions of Jesus' mother and brothers as to his sanity, perhaps because Mary was held in high respect among Christians and these brothers were now eminent members of the Christian community; perhaps also because he thought it impossible that they should ever have been thus suspicious of Jesus.

Eleventh day.—§ 70. *From the sending out of the Twelve to the departure from Galilee:* Luke 9:1-50. Jesus now takes a new step in the spreading of the good news (9:1-6). But a new enemy also was roused (vss. 7-9). Was it by suspicion of Jesus' motives and was there danger that Jesus would suffer John's fate, or has Herod's conscience become tender since John's death? Vss. 10-17 repeat Mark's story of the feeding of the five thousand. Read vss. 18-50, recalling the suggestions of Study V, Eleventh day, and noticing Luke's additions: (a) Jesus was much in prayer in these days (vs. 18; cf. vs. 29); (b) the burden of the conversation on the mountain was Jesus' approaching death (vs. 31); (c) the rest of the Twelve were not told at this time of the transfiguration experience; (d) vs. 45 adds another explanation of the strange ignorance of the Twelve concerning Jesus' death; (e) Jesus is able to read his disciples' hearts (vs. 47).

Twelfth day.—§ 71. *With his face set toward Jerusalem Jesus continues his teaching and gracious works:* Luke 9:51-19:28. In these ten chapters Mark is apparently Luke's source in 18:15-43 only. In 9:51-18:14 and 19:1-28 he is using another book which Matthew must also have had (or perhaps two, of which Matthew had one) and for the preservation of which in this way we have great reason to be grateful. Notice that Luke seems to give the whole record the character of a solemn and deliberate journey to Jerusalem (see 9:51; 10:38; 13:22, 33; 17:11; 18:31, 35; 19:28), reminding us of Mark 10:32. Aside from this there seems to be no distinct plan or logical arrangement. Read 9:51-62 and notice what characteristics of Jesus appear in these two narratives.

Thirteenth day.—Read 10:1-24, considering what is the purpose of the sending out of the Seventy, as Luke looks at it, and in what aspect Jesus appears in this event and those that follow (vss. 17-24). Read also 10:25-37, a notable parable of Jesus, and 10:38-42, a memorable incident, and state in a few words the teaching of each.

Fourteenth day.—Following the analysis, read 11:1-28. Remembering that, in a talk about prayer, Jesus was probably drawing truths from the depths of his experience, state in your own words these principles which should govern a life of prayer (11:1-13). In vss. 14-28 notice with what solemn and prophetic dignity Jesus proclaims the sacredness of the divine power which he feels within him (vs. 20 especially), and the constant need of keeping the life pure in order to make room for God (vs. 28).

Fifteenth day.—Notice that from 11:29 to 13:9 there is a constant note of warning. Read 11:29-54, and notice of what danger or evil he warns his hearers in each successive paragraph. If these exist today, state them in modern terms.

Sixteenth day.—In all this rich collection of Jesus' teaching that Luke has preserved for us, chap. 12 is one of the richest and most applicable to men of today.

Read 12:1-53 and sum up both the dangers against which it warns and the virtues that it enjoins.

Seventeenth day.—Read 12:54-13:9, noticing again the strong note of warning. Think what it all means if 12:54-59 was directed against the blindness of the Jewish leaders to the danger of their nation, and if the Galileans whom Pilate slew were Zealots seeking the kingdom of God by the sword, and the unfruitful fig tree (13:6) was the nation of Israel. Has this any meaning for today?

Eighteenth day.—Read 13:10-35, noticing the helpfulness of Jesus to the afflicted, his sternness toward the falsely religious Pharisees, his steadfastness in the face of foreseen death, and his pity for the impenitent nation.

Nineteenth day.—Read 14:1-14, and notice what it teaches about (a) the use of the Sabbath and (b) behavior as a guest and (c) behavior as a host. Are there still wider implications? Read also 14:15-35, noticing what the passage teaches about the conditions of participation in the kingdom.

Twentieth day.—Read chap. 15—another wonderfully rich portion of Jesus' teaching preserved for us by Luke from this older book. Unlike some of the preceding chapters, it is all on one theme. What is this, and what does the chapter teach?

Twenty-first day.—Read chap. 16, also (except for vss. 16-18 whose presence here is difficult to explain) mainly on one theme. What is this? There is something very perplexing about vss. 1-9, but there is no doubt about the type of character described in vss. 10-13, or about the central teaching of vss. 19-31. Is this fitted for that time only, or is it also most needful in any prosperous luxury-loving age like the present?

Twenty-second day.—There is no common theme of chap. 17 as a whole, though certain ideas recur. See the analysis, and reading 17:1-19 paragraph by paragraph, state the teaching of each. What manifestations of faith are illustrated in the second and third sections?

Read also 17:20-37. Here we find an apparent unity of subject but not so clearly of thought. Cf. vss. 20, 21 with 26-30. Has Luke perhaps brought together here different teachings on the subject of the coming of the kingdom and of the Christ without knowing just how they were related in thought? Has there always been perplexity on the subject of the "Day of the Lord" from the prophets down to the present? What teaching here is plain to you and helpful? Fix that in mind.

Twenty-third day.—Read 18:1-8 and 9-14. What is the common theme of these two sections? Cf. vss. 1 and 10. What is the teaching of each? Read 18:15-43, section by section (see analysis), and notice that in this passage Luke is again following Mark (chap. 10), and that you have also read all this in Matthew (chaps. 19, 20).

Twenty-fourth day.—Read 19:1-28, two sections taken, not from Mark, but from Luke's special source. To what class of society does Zaccheus belong, and what characteristic of Jesus stands out in this story? Is vs. 8 a boast or a vow? Name the qualities which Jesus commends in men or demands of them in this section and in the parable of vss. 11-28.

Twenty-fifth day.—§ 72. *Events leading up to the trial and crucifixion of Jesus:* Luke 19:29-22:62. Throughout these chapters Luke follows Mark quite closely

but occasionally omitting a paragraph and frequently adding details derived from some other source, perhaps oral tradition. With the aid of the analysis read 19:29-48, noticing Jesus' implied claim of messiahship and of authority in the temple. Vss. 37 and 39-44 are peculiar to Luke; cf. 13:34, 35.

Twenty-sixth day.—Read chap. 20 (cf. analysis), noticing the constant note of conflict with the Jewish leaders. Luke follows Mark very closely; the few changes (see vs. 36) are editorial only. Read 21:1-4, also from Mark.

Twenty-seventh day.—Read 21:5-38. This reproduces Mark's chap. 13, but with addition and changes which make it refer very distinctly to the destruction of Jerusalem (see vss. 21*b*, 22, 24, 28, 34-36; cf. I Thess. 5:1-11).

Twenty-eighth day.—Read 22:1-62. The issue of the conflict is no longer in doubt. Events now lead rapidly on to the cross. Cf. the analysis and note that Luke, while in the main following Mark, makes several important additions. See (a) Jesus' strong desire to share one last Passover with his disciples (vss. 15-17); (b) his longing to be remembered (vss. 19*b*, 20*b*); cf. (c) the strife over who should be greatest (vss. 24, 27-30*a*); (d) his warning of the Twelve (vss. 35-38); (e) the intensity of his prayer in the garden (vss. 41, 43-45); (f) his prohibition of defense on the part of his followers (vss. 49, 51, 53*b*).

See also differences in 31:34 and in 56:62. All these add to the impressiveness and pathos of the narrative, and suggest Luke's use of an additional source, or much personal inquiry.

Twenty-ninth day.—§ 73. *The trial and crucifixion of Jesus:* Luke, chap. 23. Did Jesus have a fair trial? Luke suggests a threefold accusation against Jesus (23:2, 5). Was the Sanhedrin right in its claim? In what sense, if at all, could Jesus rightly claim to be "king" (vs. 3)? What attitude do Pilate (vss. 4-7, 13-16, 20, 22*b*, 23*b*, 24) and Herod Antipas (vss. 8-12) take with regard to Jesus; and what characteristics are portrayed in these sketches furnished by Luke? Note Luke's further expansion of Mark's outline statements, and try to imagine the questions he asked and the people he consulted in procuring this added information: (a) crowds of friends and enemies followed every movement of Jesus and the authorities (vs. 27; cf. vss. 1, 4); (b) Jesus' heroic plea to his friends (vss. 28-31); (c) Jesus' treatment at the hands of his captors (vss. 32, 33*b*, 35-37; cf. 39-42); (d) Jesus' three cries from the cross (vss. 34*a*, 43, 46); (e) signs accompanying his death (vss. 45*a*, 47); (f) a stranger's thoughtfulness (vss. 50, 51*a*, 53*b*) and preparations by the Galilean women (vss. 54-56).

Thirtieth day.—§ 74. *The resurrection narratives.* The additions of Luke to the narrative derived from Mark are here very notable. Besides the little touches in vss. 1*b*, 5*a*, 6*b*-8, we have several extended narratives, all different in substance, and most of them in location of the events from those of Matthew: (a) vss. 9-12, the report of the women to the eleven and Peter's visit to the tomb; (b) vss. 13-35, the walk to Emmaus; (c) vss. 36-49, the appearance in Jerusalem; (d) vss. 50-53, the ascension. Consider how much these narratives meant to Luke and to his readers; and what the faith in Jesus' resurrection meant to the whole early church.

Looking back over the whole gospel, what impression of Jesus does it give you? Was it worth while for Luke to have made the effort which he describes in 1:1-4? Is his gospel a valuable addition to the other two? Does it make them unnecessary? Wherein does it differ from Mark? From Matthew?